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ORIGIN OF THE XOSAS & OTHERS

JAMES McKAY.

Specimen of a woman of the Ovambo Hottentots, North West Africa. Among this people there are some who have almost white skins and rose-tinted cheeks; these are generally of medium height, while others are shorter and darker in colour, being more of the Bushman than the Hottentot type.

Specimen of Bushman living on a farm in the Western
Province, said to be over 100 years old, and 4 ft. 7 in.
in height.

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THE ORIGIN OF THE XOSAS AND OTHERS

BY

JAMES McKAY.

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PREFACE.

Little or nothing has been written on the subject of the origin of our South African Native races. By this fact and the existence of many conflicting opinions, native and foreign, upon the point, the writer has been induced to endeavour to trace their antecedents. The result is this little work, which, though lacking in detail, may be found useful as a step towards further research and the acquisition of more definite knowledge with regard to the ancients of Libya and the moderns of Africa.

JAMES McKAY.

The Origin of the Xosas, Zulus and others.

By JAMES McKAY.

The Portuguese are accredited with being the discoverers of Southern Africa, but seeing that they found it inhabited by a people, of whom some were pastoral and partly civilised, it is necessary, before we proceed to record the history of South Africa from that time, that we endeavour to trace the antecedents of the aboriginal races of times previous to the arrival of the Portuguese. In order to do this, we must follow the movements of the ancients of Egypt.

Egypt, as we know, was formerly a magnificent kingdom, the home of the arts, learning and commerce; a series of powerful and wise monarchs governed the country and developed its resources. Pharaoh Necho contended successfully against the great Assyrian Empire and the Jews; during the latter conflict Josiah, king of the Jews, was slain. This was 620 years before Christ. Three successive kings were also subject to him and paid him tribute. Of this king Herodotus, the Greek historian, gives the following account:

“The first person who proved that Libya (that is, Africa) was surrounded by the sea, was Necho, king of Egypt. When he had desisted from his attempt to join by a canal the Nile with the Arabian Gulf (in which work two hundred thousand men were killed), he dispatched some vessels (three hundred) under the conduct of Phoenicians with directions to pass by the Columns of

Hercules, and after penetrating the Northern Ocean to return to Egypt. These Phoenicians, taking their course from the Red Sea, entered into the Southern Ocean; on the approach of autumn they landed in Libya, and planted some corn in the place where they happened to find themselves. When this was ripe, and they cut it down, they again departed. Having thus consumed two years, they in the third doubled the Columns of Hercules and returned to Egypt."

Thus was Libya (Africa) for the first time circum-navigated, and the honour belongs to Pharaoh Necho, King of Egypt. This immense fleet dropping down the coast from Ezion-Geber, formerly a navy yard of Solomon's, passed Aden, Zanzibar and entered the Southern ocean. Where did they land? There being no harbours with names at that time, Herodotus could not say, or did not know, but the ruins and gold works in Rhodesia, and the Northern Transvaal, and the remains of Greek-Phoenician handicraft found in those regions tell the tale. They went ashore at Beira and Delagoa Bay, as three hundred vessels, though small compared with those of modern times, must have required two ports to anchor in. From observations made by the writer it does not seem that the N. Transvaal works were the outcome of explorations made from the direction of Rhodesia, but seemingly from the direction of Delagoa Bay.

Herodotus says that when the corn was ripe, they cut it down and departed, but, writing almost two centuries after the voyage, it is probable that he was not acquainted with all the details. The ruins found hundreds of miles inland in Rhodesia indicate that some of the Phoenicians must have made a long stay in Libya. The Phoenicians

were at the time commercial agents for Egypt. Pharaoh's great object was discovery. They explored the country, and again finding gold there, some were left behind to work the mines. The older ruins in Rhodesia appear to belong to the times of David and Solomon, or about 430 years before the circumnavigation of Libya, when Solomon built his temple. David, Scripture tells us, lived in Zion and became king of Israel after Saul (this was in 1056 B.C.) and having lived in an unsettled state before he was king, living in tents, when he rose to be king, Hiram, king of Tyre, a fortified Phoenician city on the Syrian coast, sent messengers with carpenters and materials to build him a house. The fact that Solomon's ships brought back peacocks amongst other things, points to their having trade with China and Japan as well as India. And from whence was the gold of Ophir? The fact that Hiram, a Phoenician, had power over it, would seem to prove that it was a Phoenician port. In some of the old works in Rhodesia, specimens of high grade ore may be found, leaving no doubt that some of the mines were extremely rich. We may conclude that as the ruins and works show signs of having been worked at two distinct periods, the first period was the time when Solomon received gold of Ophir from the Phoenicians, and the second when the Phoenicians circumnavigated Africa. The history of Egypt says that in addition to deriving supplies of gold and carbuncles from across the desert, they also obtained elephants. When the ancient ruins in Rhodesia, particularly those in Sheba, now Sabi, have been scientifically excavated, and when systematic explorations have been made in the Northern Transvaal and Portuguese East Africa, there can be no doubt from indications that revelations will be made that will establish the fact beyond a doubt, that Rhodesia,

the Transvaal and Portuguese Africa formed the State of Ophir, with now Sofala as its port, and that it was not from an Eastern trade, but from their mines in Ophir that the Phoenicians obtained their supplies of gold. Though Herodotus only gives an account of their landing in Ophir, or what was then seemingly known as Libya, Lady Lugard, in her interesting work on Egypt, says: "traditions of them still linger in the West as well as the East." According to tradition and early accounts the Phoenicians migrated from the Erythrean coast (Red Sea) in the year 2000 B.C., and settled on the Syrian coast (Mediterranean Sea), where they established Tyre and Sidon, once famous among their early cities. Sidon in Canaan was according to early accounts overthrown by Joshua about the year 1350 B.C. After Syria they colonised part of Greece and Spain, and took possession of the principal headlands along the coast from Gibraltar to the Gambia River on the West coast, and also formed a settlement in Egypt. Carthage, among other Phoenician cities on the African coast of the Mediterranean, was founded about the year 800 B.C.

The Greeks with Phoenician associations in Greece extended them to Egypt, where they joined the Phoenicians in or about the year 619 B.C. or, a hundred years before the conquest of Egypt by Cambyeses, when they formed Cyrene, a Greek Colony on the Gulf of Sidra, between Egypt and the present Tripoli. It subsequently became the province of Cyrenacia, which fell subject to Egypt about the year 330 B.C. Cyrene was famous for its breed of horses, though

The song is to the Arab steed

'Twas Cyrene first that gave the breed;—

The arched neck and flowing mane,

Productions of the Cyrene strain.

Basuto family, Maseru.

Zulu warriors of
Cetewayo's
time, in war
dress.

Wives of the
late Zulu King
Cetewayo. The
hair is arranged
in the shape of
caps, by first
stretching the
woolly and
flexible matted
strands to a
length of five or
six inches, then
by the aid of
grease and
porcupine quills
fixing it in a
compact mass
towards the
back of the head
The centre
figure with a
tiger-skin
apron, is the
chief wife.

Seemingly the Phoenicians, besides being the navigators of the world in their day, were also its miners, for Herodotus mentions that Phoenician sailors from the Colonies of Africa and Spain visited the Tin (or Scilly) Isles, led thither by the rich tin deposits. This must have happened before the circumnavigation of Libya, for the Greeks then knew nothing of them beyond the fact that they existed.

When they fitted up ships at Suez to navigate the Southern seas, and after their land trade had penetrated to India, the Phoenicians had among their possessions colonies on the Persian and Arabian Gulfs. "The three well-known names, Thule, Tarshish and Ophir," says Lady Lugard in her interesting work on Egypt, "would appear to have been used generically to indicate these fields of maritime activity, Thule covering the Atlantic ports, Tarshish the Mediterranean, and Ophir those of the Southern seas;" and she adds "It might be interesting in this connection to note that the words which are translated in the English version of the Bible as 'ivory, apes and peacocks' are not Hebrew, but Tamyl words, — a circumstance which serves to confirm historic evidence that the commerce of Solomon extended at least as far as Ceylon—the Taprobane of the ancients."

Travelling back to Beira and Delagoa Bay, it will be remembered that when the Portuguese landed at the mouth of a river above now Delagoa Bay, they were met by a friendly people who offered them copper, ivory and provisions for sale; on more southerly parts of the coast, they found the natives either hostile to or afraid of them, little inclined to trade with them, or to supply their wants. This fact would appear to indicate that in one part of the country they had experience of outside trade, and in other parts not. It is probable that after the

retrogression from or evacuation of New Phoenicia (Rhodesia) by the Phoenicians, the Arabs, who seem to have participated in the maritime trade between India and the East coast as far down as Zanzibar and later to Quilimane, made calls at Beira and Delagoa Bay to trade in ivory, copper and gold, which latter was offered in the form of grains in quills or reeds.

To return to Egypt—we learn from historians after Herodotus that apart from a people in the West known as the Ethiopians, there were among other Coloured races in the north the Pharusiis, who had chariots armed with scythes, and knew the use of iron. If there is anything in a name, then the Pharusiis were probably the descendants of the Pharaohs, of “The people of Yoruba”, which is not one of the true Husa states, but which is a province included within the British Protectorate in the back country of Lagos. Lady Lugard says they claim to descend from Canaanites—that is Phoenicians, of the tribe of Nimrod, the powerful monarch of Egyptian history, son of Housal, who worshipped the Phoenician gods, and Nimrod the Mighty, the first son of Canaan—(or Phoenicia) of the Mosaic record. They claim further that all the pagan tribes in the mountains of Husa land descend from them, because in their southward journey, they left in every place where they stopped, a tribe of their own people in the mountains.

The Berbers or Libyans again, who are of divers tribes, all more or less professing Mohammedanism, have a tradition that they were once a Christian people. But where did they originate? Iban Khaldun, their historian, tells us that the period of their introduction is so remote that God only knows the epoch of it. But if the tradition that they came from Arabia is worth attention, was it not through acquaintance with the Phoenicians on the Ery-

threan coast that they formed a bond of friendship, and followed it into Western Egypt, where according to accounts, they lived as neighbours to the Carthaginian Colonies, until disputes arose between various sections of accumulating people as to which should dominate. When a tide of depression was turned against them, and with others upon whom the hands of the conqueror had fallen, they were driven from the fertile lands into the inhospitable desert between now Upper and Lower Egypt, they became nomads, depending for subsistence upon widely scattered patches of fertility. Thus when the Libyans were driven into the desert, beyond the limits of Egypt proper, the name Libya was given to the hinterland.

Regarding the origin of the name "Africa", there is a story that several colonies of Berbers entered Egypt from Arabia, headed by a leader named Arfaki and that the area in which they settled was first known as the province of Arfaki, that that province became one of importance, so great in wealth, in trade and power that the name became a univereal one, and was in later ages corrupted to Afrika. Beyond the tradition that the Berbers who settled with Arfaki in Egypt came from Arabia, there is nothing connecting them with the Arfakians on Dorey Island off the north coast of New Guinea. But the similarity between the names is so striking, that consideration should be given to the possibility of pre-historic connection between the Berbers and Arfakians, and again between the Arfakians and the Afghans.

With reference to the Berbers, Iban Batuta, in his travels in Egyptian Africa, in 1349 A.D., wrote: "We came to Tchadda, (in the Sahara) the country of the Berdamah, a Berber tribe whose protection and friendship are indispensable for the safety of travellers in

this region. The Berdamah are wanderers, and never remain long in one place. Their habitations are of a peculiar construction. They fix poles in the ground, and place on them a matting of reeds, over this they form a trellis-work of boughs of trees, and cover the frame thus constructed with skins and cotton cloths. Their women are the prettiest and best-shaped that I have ever seen, they are as white as snow, and the fattest in the world." Kolben's work describes Hottentots constructing habitations on a similar principle.

Western Africa, before the Christian era, was inhabited by dwarfs (pygmies). This information is from an account that Herodotus gives of an attempt made by Nasamonions to penetrate into the desert. The Nasamonions occupied a strip of country situated between Tripoli and the Mediterranean. Describing this attempt, Herodotus says the Nasamonions, sons of powerful men, and imbued with extravagant ideas, chose five of their number to explore the deserts of Libya, in the hope of penetrating further than their predecessors. Well provided with water and provisions, they passed through a region infested with wild beasts, and after traversing a desert, entered a region where they found trees bearing fruit. While gathering fruit a number of diminutive black men appeared and seized the Nasamonions, and carried them through swamps to a city where the inhabitants were all of the same size as their captors. When this took place, or where the city was situated, Herodotus does not say, but tradition in the west says that there was such a city in the vicinity of the Middle Niger in the time of the early Pharaohs. It is certain, however, that this was long before the Christian era, and the history of Egypt makes it clear that the hinterland of Egypt was peopled principally with dwarfs.

Giving consideration to other localities, Mr. R. A. Wallace, who visited the Malay Archipelago in the middle of the last century, in his work "The Malay Archipelago" referring to the different peoples of that latitude, says: "There remain to be noticed the black, woolly-haired races of the Philippines and the Malay Peninsula, the former called Negritos and the latter Semangs." I have never seen these people myself, but from the numerous accurate descriptions of them that have been published, I have had no difficulty in satisfying myself that they have little affinity or resemblance to the Papuans, with whom they have hitherto been associated, for in most important characteristics they differ more from the Papuan than they do from the Malay. They are dwarfs in stature, averaging only four feet six to four feet eight inches, or eight inches less than the Malays, whereas the Papuans are decidedly taller than the Malays. The nose is invariably represented as small and flattened. The hair of these dwarfish races resembles that of the Papuans and of the negroes of Africa. It has recently been maintained by Professor Huxley that the Papuans are more closely allied to the negroes of Africa than to any other race. The resemblance both in physical and mental characteristics had often struck me, but the difficulties in the way of accepting it as probable or possible have hitherto prevented my giving full weight to those resemblances. Geographical, zoological and ethnological considerations render it almost certain that if these two races ever had a common origin, it can only have been at a period far more remote than any which has as yet been assigned to the antiquity of the human race. If these dwarfs, and those recently discovered in the hinterland of New Guinea and the African dwarfs had a common origin, as it would seem from the descriptions given, the question

is, did they at one time form a race extending from New Guinea to Africa? The supposition is that they did. Then how were they displaced or absorbed? Before attempting to answer this question, we may ask another: Where did the Mongolian and the semi-Mongolian races originate? Scripture does not mention them. Of themselves the Chinese assert that they can trace their existence beyond the time of Noah, but lacking proof of their origin, and seeing that the rite of circumcision and an abhorrence of swine's flesh, which were Egyptian customs, are found in the East, it is easy to believe that the Buddhists are of Egyptian origin, though it is true that whereas the Moslems, like the Israelites abhor pork, the Chinese are the reverse. Comparing the Mongolian and semi-Mongolian races, the oblique eye is a noticeable feature, and if more so in the Chinese and Japanese, who differ in some of their customs from the Moslems, they are so on account of earlier and later creation. The Chinese and Japanese are degenerates of an antique Egyptian origin, for it has been proved that there was a far remoter trade than that of the Phoenicians to Ceylon, between Egypt and China, dating from the earliest Egyptian times, when Azab and Adule, two ports within the Straits of Babel-Mandeb on the Red Sea, were used for commerce with India and the far East,—a trade continued possibly from times when Egyptians and Canaanites may have sought new fields and settled in the far East.

And if the Phoenicians extended their trading associations to Ceylon and possibly to New Guinea and the surrounding islands, is it not possible that they had some of their offspring in that latitude who perhaps before or after the fall of Egypt, lost touch with civilisation, and degenerated into such people as the Papuans? Comparing the Moslems and Islems with the Israelites, there

is a seeming similarity between the names, and may we not assume their origin to be traceable to the times of the wandering Israelites, and that as a mixed race, they produced other mixtures?

When Caesar had destroyed the Alexandrian library, the world was left with only scraps of history. Was it not with the bipeds as with the quadrupeds that species were created to suit climatic conditions, and that from the gigantic and the diminutive, the white and the black, the blue-eyed and the black-eyed, the thin and the thick-skulled, the bearded and non-bearded, the subtropical and tropical, the mediums, or brown race, have been produced? There is again the theory that the brown and black races are descended from the whites; but assuming that these were produced by such a rule as was applied by Mendelian to certain kinds of plants and animals would there be such a vast difference in form and colour as exists between the tall and the dwarfs, the whites and blacks? Comparing the dwarf or black species with the whites, we should find some similarity in the dwarf, but in all respects, excepting that he is human, he is different from the white. If we compare the Mongolian and the negro, and the latter in particular, with the whites and dwarfs, we find features in them resembling partly the whites and partly the dwarfs, or blacks. However uncertain it may seem that there was more than one species, it is clear that the world contains three varieties, short, medium, and tall, black brown, and white, and, seemingly sub-tropical and tropical with a brown, or sub-species from these.

With regard to the Papuans and Africans, if Professor Huxley in his comparisons, found that the Papuans were more closely allied to the negroes of Africa than any other race, and if Mr. Wallace noted the resemblance,

and could not entertain the possibility of their having a common origin, on account of geographical and zoological considerations, we must consider other possibilities. One is that the Papuans were introduced into Northern Africa by the Phoenicians to assist them in their mining operations, and in making this suggestion I would draw attention to the fact that many of the West and East Coast natives are of short stature and thick-set with short thick necks, in which last feature they are unlike the Southerners. Others again have figures and forms showing the same physical characteristics as are found in the Zulus, Swazis, Tongas, Xosas and others of the Nyamonian race in the Southern limits. If the short neck feature is not Southern, but Egyptian, it would appear from various circumstances that there was a process of dwarf absorption from Egypt westwards, and again eastwards to Central Africa, by hybrids of earlier and later Egyptian origin, and again from the North eastwards towards Central Africa and the west by hybrids of Grecian, Phoenician and Papuan origin. Remarking on the Papuan, Mr. Wallace says: "In stature the Papuan decidedly surpasses the Malay, and is perhaps equal or even superior to the average European. He is impulsive and demonstrative in speech and action; his emotions and passions express themselves in shouts and laughter, in yells and frantic leapings—a warlike and energetic people."

What could be more appropriate to the Zulus and their descendants than this? "Perhaps equal or even superior to the average European", says Mr. Wallace. If descended from the Phoenicians, the Papuans would be such. Scripture relates the selection of the twelve spies by Moses, to go and spy out the land of Canaan, its people and products; and their return to report that the land flowed with milk and honey, that beside the inhabitants

they, the spies, felt like grasshoppers, and that they could not go in and possess it for these reasons.

Further describing the Papuans, Mr. Wallace says: "Their colour is a deep sooty-brown, sometimes approaching, but never quite equalling the jet-black of some negro races; it varies in tint, however, more than that of the Malay, and is sometimes a dusky-brown. The hair is very peculiar, being harsh, dry and frizzly, growing in little tufts or curls, which in youth are very short and compact, but afterwards grow out to some length, forming the compact frizzled mop, which is the Papuan's pride and glory. The face is adorned with a beard of the same frizzly nature as the hair of the head; the arms, legs, and breast are also more or less clothed with hair of a similar nature. The face is somewhat elongated, the forehead flattish, the brows very prominent; the nose is large, rather arched and high, the base thick, the nostrils broad, with the aperture hidden, owing to the tip of the nose being elongated; the mouth is large, the lips thick and protuberant. The face has thus an altogether more European aspect than in the Malay. The peculiar form of the nose is always shown in the figures which they carve for ornaments to the houses, or as charms to wear round their necks."

Describing their position, Mr. Wallace says: "The Malays occupy the Western part of the Archipelago, and the Papuans, whose headquarters are New Guinea, inhabit also several adjacent islands. Between these in locality are found tribes who are also intermeliate in their chief characteristics, and it is sometimes a nice point to determine whether they belong to one or the other race, or have been formed by a mixture of the two."

By a comparison of Papuan customs with the South Africans, we find one that is in common, namely the slit-

ting of the ears to insert a wood cylinder. This custom prevails among the Zulus and Swazis* though in a less degree than formerly. Comparison of South African names with those of the Papuan island shows that *Sumbawe*, *Tonga*, *Zulu*, *Natuna*, *Matabello*, *Rotti* and *A-Namba* are found in the latter. It is within the writer's memory that Zimbabwe in Rhodesia was known as *Sumbawe*, and that the Matabili people were called *Matabello*. The natives themselves have not changed these names, but they have been changed in the spelling. There was a time when among other traditions there was one that the Bechuana people were known as the *Natuna*. This may well be, for some among the most ancient natives of the last century remembered them as the Ba-Tuna, *Ba* meaning the, of, or belonging to, and *Tuna* forming part of Na-Tuna, leaving the Na out, and adding *Ba*-, Ba-Tuna thus meaning belonging to the Na-Tuna. Adjoining Swaziland is Tongaland, and adjoining that again, Zululand.

By comparison between the Egyptian natives and the Southerners, we find very few among the former who develop hair on the back, but among the Southerners, the Zulus, Xosas and others this is a common feature, which seemingly is a Papuan as well as Egyptian inheritance. Others, like the dwarf, who is not a bearded mortal, have no beards, while others again, develop tufts of hair on the chin. Some grow beards, and they are of more Grecian than Egyptian origin. Some, like the dwarfs, are black, with broad noses and thick lips; others vary in colour from dark brown to an almost olive tint. All have varying features, some showing a close resemblance to the dwarfs, while others are distinctly Grecian or Egyptian. Many still retain customs handed down from the ancient Egyptians, and have ideas of modelling and designing which seem to have much in common with

those of Papua and Egypt. The languages present much to support my theory of a Greek-Phoenician descent, of which the following will serve as examples:

Lat. Unus, Eng. one, Lat. unus omnium, for one man.

Zulu and Xosa. U-Mu-nye and u-nye, one, and om-nye, for one man, or of one man or person, of another one. Om-nye Um-ntu, another person.

<i>In</i>		<i>means</i>
Xosa	Bini	two.
Latin	Bini	two.
Zulu	Bili	two.
Xosa	Ibtuntu	blunt.
Latin	Obtundo	blunt.
Xosa	Isivallo	barricade (as the opening to a kraal and Vala. to shut).
Latin	Obvallo	barricade (Vallo, are, to palissade, fortify with a rampart fence, guard).
Xosa	Impalma	palm.
Latin	Palma	palm.
Xosa	Ra-ra	nasty, bad.
Greek	Kakas	nasty, utterly bad.
Xosa	Tata	father (used by minors).
Latin	Tata	father, daddy.
Xosa	Uma	mother (umakulu, grandmother).
Latin	Mama	mother.
Zulu	Ba-Ba	is used as a salutation for a paramount chief
Greek	Ba-Ba	O king, O king!
Zulu	Ba-atta	is used as a salutation for a superior.
Greek	Atta	is used as a salutation for father.
Xosa	Bala funda	write and read (or mark, learn and take in).
Latin	Pala funda	the setting of a seal, and infundo, infuse).
Zulu	pala	mark or write (and Loba to scribe).
Latin	scriba	scribe.
Xosa and		
Zulu	Pondo	horn.
Latin	Pondus—	
	eris	weight, burden.
Zulu and		
Xosa	Umpanda	barrel.
Latin	Pandus	curved, crooked, bent (pando, are, to bend, bow).
Xosa	lola	grind.
Latin	mola	mill (mola ae, mill, sacrificial meal).
Zulu and		
Xosa	Ishlalo	a small seat.
Latin	sellula	a little seat.
Latin	sella	seat, stool.
Zulu and		
Xosa	hlala	sit down (from Lat. sella, seat).

<i>In</i>		<i>means</i>
Zulu	lbo, yebo	yes, yes indeed.
Latin	Imo	yes, yes indeed.
Xosa	Nxakubi	at least.
Latin	necubi	least in any place.
Xosa	namaxa	for, when but yet (xa is added from the Hottentot dialect).
Latin	nam,	
	namque	for, but yet.
Zulu and		
Xosa	dabula	stroll.
Latin	dembula	stroll.
Xosa	lumeka	light, give light.
Latin	lumen	light.
Xosa	sebane	candle.
Latin	sebacus	candle.
Zulu and		
Xosa	Isisela	pit where grain is stored.
Latin	clella	cell, storehouse.
Zulu	tolla	lift (used thus: Wa zi tolla pi na, where did he lift them?)
Latin	tollo	lift.
Xosa	colla	pick up (from Tolla, but C instead of T from the Hottentot dialect).
Zulu	abahntoo	persons, mortals.
Zulu	umuntu	person, mortal.
Xosa	abantu	persons, mortals.
Xosa	umtu	person, mortal.
Sesuto	umuna	person, mortal.
Latin	humanus	person, mortal.
Zulu	mena	me.
Latin	med	me.
Xosa	gube	then, if so, in that case.
Latin	ubi	when, or if in that case.
Xosa	ibi	if that is so, in that matter, then.
Latin	ibi	there in that matter, then.
Xosa	si-ra	an expression of disgust. (The ra is from ra-ra, and si is from Lat. si, since, si ra, meaning since it is bad, take it away, or shame.
Xosa	shu	heat, it is hot.
Zulu	shubo	the heat, it is hot.
Latin	subo are,	to be in heat.
Zulu	libido	inconsistent person.
Xosa	libidengu	inconsistent person (from libido in Zulu).
Latin	libido	caprice.
Latin	libidinosus	wanton.
Zulu	ugukhamba	walking (umkhambi, walker or traveller).
Xosa	Umhambi	walker or traveller (umhamba, journey).
Latin	ambulato	walk.
Latin	ambulo are,	to go or walk about take a walk.

<i>In</i>	<i>means</i>	
Zulu and		
Xosa	kala	bleat (of a goat).
Latin	balo	bleat.
Xosa	banzi	broad.
Latin	pansa	broadfooted.
Xosa	lala	lie, to sleep.
Latin	lallo	to sing lullaby.
Xosa	Fingo	the name of a people who were conquered and sought refuge with the Xosas in 1819.
	Fingoes,	
Latin	fingo nix, ctum, ere	to form, fashion, adorn, adjust, alter, imagine, contrive, disguise.
Zulu and		
Xosa	Osa	roast.
Latin	asso	roast.
Latin	Cymbalum	(cymbal).
Zulu and		
Xosa	Simbi	(iron) and also applied to a clock or bell; probably derived from Symbal, as simbi, meaning that which sounds as the cymbal.
Xosa and		
Zulu	Babalaza	unsteady.
Greek	Bebalos	unsteady.
Xosa and		
Zulu	U-Tango	a fence.
Latin	Tango	border upon.
Ancient		
Zulu	Toka	dress.
Latin	Toga, ae	the upper garment of the Romans.
Xosa	Isitende	heel and tendons.
Latin	Tendo tetendi, tensum and tentum, ere, trans.,	to stretch, stretch out.
Zulu	He-za	come.
Latin	He-ja	Oh, come ! Come on !
Xosa	Hiba and isi-hiba	dull person, fool.
Latin	Hebeo	dull.
Zulu and		
Xosa	Mani	stay, stand, wait.
Latin	Maneo	stand, linger.
Zulu and		
Xosa	Bumbulu	bullet.
Latin	Bombus	any deep hollow sound, humming, buzzing, onomatopoeic.
Greek	Bómbos	a buzzing or humming insect, a bumble bee. Thus bumbulu from the sound of the musket ball.

The Origin of the Xosas,

<i>In</i>		<i>means</i>
Latin	Insula	a room built on to a house, an out-house, and domus, a family place in which one dwells.
Zulu and Xosa	Indlu	hut, also used for house, and Omuzi, family residence ; Imizi, several ; Omuzi from domus and indlu for insula.
Greek	tá oikia	dwelling, abode.
Zulu and Xosa	Kiya	home.
Greek	Oikéo	to build.
Zulu and Xosa	U-kw-aka	to build.
Greek	Na-nos, Ô	a dwarf ; Latin Nanus. A small person.
Zulu	Nani	small.
Xosa	Ci-nani	small, and Cici, little, the Ci from the Bushman Ci-Ci for little.
Greek	Kat, Oíkous	at home.
Zulu and Xosa	Uko	at home, present.
Latin	Gleba	a clod of earth ; a piece of land, ground, soil : generally, a lump or mass of anything ; so even of the sun.
Zulu and Xosa	Gada	a clod of earth. Langa, sun ; Inyanga, moon.
Hebrew	Koumi	arise.
Zulu and Xosa	Ko-u-me	stand up.
Latin	eia	up, away.
Zulu and Xosa	Iya	proceed.
Latin	Utinam	for if, expressing a wish, o if . . . ! o that ! would that !
Zulu and Xosa	Utin-i-na	expressing surprise, as indeed, you don't mean to say so !
Latin	diu	long, long ago.
Zulu and Xosa	dala	long, long ago.
Latin	Decem,	ten ; ten years.
	decemorie	those past 20, the age of military service.
Latin	fluctus decumanus	the tenth wave.
Zulu and Xosa	I-shumi	ten.
Greek	Onoma	Latin, Nomen, to name, a name.
Zulu and Xosa	Onogoma	to name and Igama, name.
Greek	Ankylo-pous	with curved feet as the Roman sella curulis.
Zulu and Xosa	Isele	frog.

<i>In</i>		<i>means</i>
Latin	Lapis	a stone.
Zula and Xosa	Litye	a stone.
Latin	Agnus, agna	a sheep.
Xosa	Igushana	a small sheep, tagani—le-gusha, a lamb
Latin	tabula	table, flat surface. [sheep
Zulu and Xosa	Tafa	tableland, or flat.
Latin	testudo	tortoise.
Zulu and Xosa	Ufudo	tortoise.
Spanish	Azagaya	Javelin, assegaai.
Zulu and Xosa	Gwa-za	to stab with the spear, formed from Azagaya.
Spanish	Fumosidad	smokiness.
Zulu	Umosi	smoke.
Xosa	Umsi	smoke.
Spanish	Coqueluche	whooping-cough.
Zulu	Cohlo-Cohlo	whooping-cough. Cohlela, cough.
Xosa	Kohlo-Kohlo	whooping-cough. Kohlela, cough.
Spanish	Aviso	informer.
Zulu and Xosa	Is-i-viso	informer; ivisa, inform.
Spanish	Ola	wave, billow, flood; olaje, succession of waves.
Zulu	Olandle	sea, Um-lanje river.
Xosa	Ulwandle	sea; Umlambo, river.
Spanish	Rizo	ringlet, buckle. Circulo, ring.
Zulu and Xosa	Um-lizo	bangle. Sacolo, bracelet.
Greek	Má	a particle used in strong protest and oaths, either affirmative or negative, according to context: 1. in affirmation; nai ma tode skeptron, yea by this sceptre; 2. in negation; ou ma gor apoltona, nay, by Apollo. 3. Att. Ma is used absol, Má Dia, by Zeus! 4. in common discourse. the name of the deity sworn by was often suppressed. Mai Ma ton, ou ma ton. Ma is sometimes omitted after ou; as, ou tòv dia ou ton théon, no, by Jove, etc.
Zulu and Xosa	Má	a particle used in strong protest and oaths Example: Má di fung-u-bawo, lit. I swear by my father. Oú is used thus: ou napakade; lit. no, never, or, as in Greek no, by Jove, etc. Oú is always used as a particle of strong dissent. Oú, acc, oûv, Greek form of the Hebrew Joshua, Saviour.

The Origin of the Xosas,

<i>In</i>	<i>means</i>
Greek	Ke and before a vowel, kev, Ep. and Ion, for av, dor, ka; an, ke kev, äv, are sometimes found together; ke is always enclit.
Zulu and Xosa	Ke is enclit, and is used thus: ke-kalo-ku ke well by that; or, u-ti-ke, then you say, or ke, then, then what? in Greek like Xosa, Te is always separated from ke or kai in one or more words.
Greek	Kako-bios living badly, living a hard life; Bia tinòs, against one's will. Bía, forcible, violent, acting with violence; Kaka angelos, bringing ill tidings; Kakia, badness, baseness.
Zulu and Xosa Latin	Bí bad; Ra-ra, bitter, nasty and ra, evil. dextro tempore in due season; alieno tempore, out of season
Xosa	Ixesha season, or time. Alilo xesha, not the season, or time.
Latin	Deus God.
Greek	Theos God; thes-teiches, walled by the gods.
Xosa	Tixo God, derived from Hottentot.
Spanish	Azul celeste blue.
Zulu and	
Xosa	Izulu sky.
Latin	Navis a ship.
Zulu	I-na-now-is ship.
Hottentot	also Um-kombe, ship, doi, remove or journey.
Latin	doi-omi house.
Latin	illa there, thither.
Zulu	illapo there, it is there, in there, over there.
Greek	magós a magus, magian, one of a Median tribe; one of the wise men or seers in Persia, who interpreted dreams; any enchanter, wizard, magician.
Xosa	Iguwa an old term applied to a white man. Ama-guwa, plural form.
Hottentot	Magu was used when referring to a white man, and Magu-wa-gu, to a minister or magistrate, lit. meaning, wizard, magician of wisdom.
Greek	Cheir the left hand, metaph, boding ill, ominous. because to a Greek augur, looking northwards, the unlucky signs came from the left. Said of men, left-handed, clumsy, like French gauche—deriv. uncertain).
Xosa	Xeie from Xei, ancient Bushmen for left hand
Zulu and	and left handed person.

<i>In</i>		<i>means</i>
Xosa	Ekohlo	left, left hand side, like gauche.
Xosa	Uk-wa-luka	circumcision ; Ama-jwabu, foreskins.
Zulu	Jwabu-za	circumcise, or lit. meaning, Jewishise, and jwabu (pron. Jew-wa-bu, foreskin).
Spanish	Haca	pony.
Latin	equus	horse.
Hottentot	Hac-qua	horse.
Zulu and		
Xosa	Hashe	horse.
Greek	Chamfa	alligator.
Greka Hot-		
tentot	Xam	
Xosa also		
use	Xam	for leguan and for alligator inguenya.
Greek	Akos	a raven or crow.
Zulu and		
Xosa	Ukos and ukozi	for the sparrowhawk.
Greek	Balíos	spotted, dappled.
Zulu and		
Xosa	Ama-balo and ama-bala,	spots.
Greek	Kokku	to cry cuckoo, of the cock to crow like cuckoo.
Greek	Kokku	a cuckoo, from its cry.
Zulu and		
Xosa	In-kuku	the domestic fowl.
Spanish	camella	female camel ; milk-pail.
Zulu and		
Xosa	Kama pron. cam-e,	to strain as milk into a pail.
Hebrew	Gehenna	the valley of Hinnmo. in which the corpses of the worst malefactors were burnt, hence as a name hell, hell fire.
Zulu and		
Xosa	Si-hogweni and si-hogo,	lit. a hot place, gehenna.
Greek	Christos	a Christian, christos, the Anointed one, the Christ, as a translation of the Hebrew Messiah.
Zulu and		
Xosa	Koboka	applied to the Hottentots, lit. meaning converted ones, Xosa also used I-qoboka lit. meaning a convert, the qo from Hottentot, qobo convert. Thus for the Mission Station in the Keiskama Hoek the Hottentots had qobo-qobo, lit. meaning convent, in confusion ; qobo-qobo is now applied to the village itself.
Xosa	pambili	in front, openly, before, in the presence of.
Latin	palm	openly, publicly, prep. before, in the presence of.

The Origin of the Xosas,

<i>In</i>		<i>means</i>
Xosa	suka	rise, get up, go away, move away.
Latin	surgō	rise.
Zulu	amabili	two ; both (pron. amabele, i being e in Xosa)
Latin	ambo, ambæ, duo,	both.
Xosa and Zulu	tshoba	the bushy part of an animal's tail.
Latin	juba	mane, hair, tuft on the head.
Zulu and Xosa	impi	enemy ; assail (Impis, assailants).
Latin	impes	violence, vastness (impetus, assault).
Zulu and Northerners		
use	Mpara	for dunce, or fool.
Latin	baro	dunce, blockhead.
Xosa	beta	beat.
Latin	batus	to strike, beat.
Xosa	ludia	woman's name.
Latin	ludia	an actress, wife of a gladiator.
Zulu and Xosa	obbo	a kind of beer and drinking vessel.
Latin	obba	a kind of drinking vessel.
Xosa	ivolve	a revolving doorlatch.
Latin	evolve	roll away, revolve.
Xosa	isihuluhulu	the horned owl.
Latin	ulula	an owl (ulues, howl, cry forth, bewail).
Zulu and Xosa	gusha	sheep.
Latin	pinguis	fat, plump, sleek, of animals, oily, rich also dense, sti and pēcus, oris, n. sheepf herd ; flock and unguis, of cattle ; a hoo
Zulu and Xosa	umbombo	bridge of the nose,
Latin	umbo	anything that projects, promontory, knob.

In giving this group of words to show the affinity between the Zulu, Xosa and the classical languages of Europe, it might be thought that I have overlooked the laws of change in verbal forms, and allowed apparent similarity to account for too much. Though I may appear to have ignored a recognised principle in the study of languages, I have not wilfully done so. What is a recognised principle today may tomorrow be changed. Science is still in its infancy, each year, and even each day, has its revelations, and as they are made, we consider them definite, until others supersede them. There is nothing

new under the sun, yet there is always something new for us. We must therefore be guided by conditions and circumstances more than by any set rule or principle, which however acceptable, is liable to modification, and thus misleading. This is more so in the case of Southern Africa than any other part of the world, for the reason that its people have lived without a past; if we are to come to an understanding of their origin, we can only hope to do so by classification of the languages and by comparison of the customs of the ancients with those of the moderns, taking into consideration *outside* as well as *inside* influence.

Comparing the Zulus, Swazis and Tonga people physically with the inhabitants of the Northern Transvaal and Portuguese territory, we find the Zulus, Swazis, and Tonga sections on an average lighter in colour and superior. In order to account for this difference of stature and colour in races apparently related, we must remember that the Southern sections have less of the Pygmy element in them, being descended from hybrids, Papuans or Phoenicians. The Zulus from Bazi-Zulu in the North made gradual advances after their importation into new fields, and at a later period the Zambizians (Sumbawens) with longer pygmy associations, advanced and introduced among the hindermost Southerners a three-quarter pygmy hybrid, such as some of the Tchangans and Namba'n's. The Namba'n's, traditions tell us, are the near related descendants of the Tchangans, and the Tchangans again are said to be relatives of the Zambans (or Sumbawens). As time went on, the number of self-ruling sections increased, but wars and witchcraft must have destroyed many of them. Besides the Zulus, Swazis, Tongas, and their neighbours, there were

various other people between the Zambesi (or Sumbawe) and the Orange River, viz.:—

1. The Ama-Bhele (people of mercy).
2. The Ama-Relidwani (no definite meaning).
3. The Ama-Zabizembi (axe-vendors).
4. The Ama-Hlubi (a people who tear and pull off).
5. The Aba-Saekunene (right-handed people).
6. The Ama-Ntozakive (people whose things are their own).
7. The Aba-Shwayo (revilers or reproachers).
8. The Ama-Zizi (Zizi, the chief's name).
9. The Aba-Sutu (Sutu, the chief's name).

Tradition says that the Zulus, previous to the Portuguese period were the followers of a chief named Nuto (Latin *nutus*, Nod, command and Nuto, Nod).

Nuto, like King Solomon, had many wives and attendant wives, and three household establishments of importance. One was called the Ibotwe, where the Queen, or great wife, with several concubines, resided. The next in rank was called the Right-Hand House, and contained several wives, while the third was known as the Left-Hand House, in which also several wives were resident. When Nuto died, he left as his heir a son by his great wife, named Zulu, so named after the tribe, and another of secondary importance, named Xosa, by one of the wives of the Right-Hand House. When Zulu became King, Xosa crossed the Um-zinkulu river, and settled to the South and near it with a number of Zulus, hence the river was known as the Um-zinkulu (great house). Zulu had a son named Togu, by the wife of the Ibotwe. Togu, on an occasion when Zulu was absent, required meat for some festivities to be held in the Ibotwe, and so gave instructions that a beast should be killed. By error a royal ox was sacrificed. When Togu was informed of

this, he went to the Ama-pakati (Zulu's counsellors), and after telling them what had occurred, intimated that he intended leaving home, as he dreaded meeting his father after what had taken place. The Ama-pakati agreed that his position was serious, so he set out with a number of followers. Travelling South, they hunted game as they went along, and, arriving at the Um-zimkulu, he crossed over to Xosa's side, and settled with his followers in advance of Xosa and near the Um-zim-Vubu river. Xosa eventually separated from Zulu altogether and under him the people became Xosas (subjects of Xosa).

At Xosa's death his heir was a son named Um-langana, by the wife of the Ibotwe, and two sons of third importance named Zizi, and Sutu, by wives of the Left-Hand House. Zizi with a number of followers went and settled in the North Eastern part of what is now known as the Orange River Colony; Sutu chose the East of what is now Ba-Sutu-land.

When Togu died, he left as his heir a son named Nowa (Noah). After Um-langana and Nowa there were several chiefs, but it is of importance to note that Gcaleka, after whom the Xosas called themselves Ama-Gcaleka were descended from Nowa, and that Ngqika (Gaika) after whom the Xosas called themselves Ama-Ngqika were the descendants of Um-langana. The four sections known as the Ama-Mpondo, Ama-Mpondomse, Aba-Tembu and Ama-Baca, are descended from the Ama-Gcaleka and Ama-Ngqika.

When the Xosas and Togus settled South of the Um-zimkulu River, the territory between the Um-zimkulu and Um-tata rivers was occupied by Bushmen. Tradition only tells us that the Xosas and Bushmen were never on friendly terms, and this may well be, for Might was

Right, and, failing to submit to the Xosa regime, they were expelled and many no doubt perished. Moving southwards, the Xosas and Togus left their offspring, the Ama-Mpondo, Ama-Mpondomse and Bacas to occupy the territory between the Um-zinkulu and Um-tata rivers. Afterwards another branch of their family, the Aba-Tembu were left to occupy the region between the Um-tata river and Um-Ba-She (or river of She-Ba) and towards the Kei river; the Togus or Ama-Gcalekas eventually settled between the Um-Ba-She and Kei rivers, and the Ama-Nggikas between the Kei and Fish rivers. In these localities where the Tembus, Giakas and Gcalekas settled, parts were inhabited by Batwas (Bushmen) and parts by Ama-lauws (Malays), Hottentots, but when the white man came to explore the wilds of Southern Africa, there was but little evidence of them there, as they were few and scattered, and lived a precarious existence, being constantly harassed by their swarthy foe.

With regard to the origin of the Fingoes, we must refer again to the existence of some six tribes named the Ama-Bhele, Ama-Hlubi, Ama-Zabizembi, Ama-Ntozakive, Aba-sekunene, Aba-shwayo, Ama-Relidwani, and Ama-Zizi, six of whom were numbered among those of second importance. Towards the year 1819 a chief named Matewana with a large following set out and destroyed five of these, while in the year 1819 Tchaka the Terrible accounted for the three that had not been disturbed by Matewana. Some wandered south and sought refuge with the Xosas. Among the first of the refugees to arrive in Xosaland were three men named Gacula, Ugocina and Moundlela. Presenting themselves to Hintza, the then chief of Xosaland, they asked that they and their followers might be given a place in which to settle. Hintza gave them land, though with no friendly purpose, for they

became slaves, herds, hewers of wood and drawers of water, and tillers of the soil. They were oppressed in every way. When by industry they had gathered together a few head of cattle, they were forcibly deprived of them, or they were accused of witchcraft and their property was confiscated. Their lives and property were at the mercy of their cruel taskmasters' caprice, until their existence became intolerable, and they sought an opportunity of throwing off the yoke. Their attention had been drawn to the Colony, and they communicated with the frontier authorities long before the Xosa irruption of 1834, praying for an asylum within the limits of the Cape Colony. This application was, however, kept a profound secret, from a conviction that were their intentions known to the Xosas, an indiscriminate massacre of the poor Fingos would result. On the 7th May, 1834, Fingos numbering seventeen thousand, guarded by troops, crossed the Kei river to settle in British Kaffraria.

The meaning of the word Fingo has always been a subject of controversy. When they first appeared in Xosaland, there were among them a number who, prior to the destruction of the Ama-Relidwana and Ama-Hlubi by Tchaka, had come from Mambo, North of the Zambesi, now Embo, British East Africa, and had settled among those sections also for the most part composed of people from Mambo*. When these people were asked to what section they belonged and whence they came, they said they were A-mambo and Fingos. The Xosas not certain what Fingos meant, but having used the Fingos as slaves, they declared that the word Fingo meant wanderer or wretch. But the Ama-Relidwana and Ama-Hlubi, two sections to which most of the Fingos belonged, were fashioners, that is, they made and adorned themselves with brass ornaments of various designs. Tradition bears

this out, and as we have the Latin *tingo* to form, fashion, adorn, we may conclude that the real meaning of the word Fingo is fashioner. These people have always been noted for their brass and bead work, and for adorning themselves with it.

The story of the origin of the Ma-Ntatisi, a body of freebooters who between the years 1820 and 1825 roamed about plundering others, is that after the attack of Matewana and Tchaka upon the nine sections from which the Fingos originated, the survivors were left either to perish for want of sustenance through the loss of their cattle, or to seek refuge with others. A few adopted the latter course, but a majority decided upon a union of the scattered sections to conquer other tribes and obtain cattle and food. They chose as their regent a prophetess named Ntatisi, and became the Ma-Ntatisi, of subjects of Ntatisi. First marching South, they invaded the Tembu territory, but the Tembus, after a hard struggle in defence of their property, compelled the invaders to retire. Unsuccessful in their raid upon the Tembus, they attacked the Le-Hoyas, a people who were more or less of the Ba-Tuna type, settled North West of the present Springfontein, defeated the Le-Hoyas, and invaded the Ba-Tuna territory, or Bechuanaland, where, after attacking and plundering successive sections of the Ba-Tuna, they in turn were defeated by a section of that people known as the Wankeets, under a chief named Makaba. They were again defeated by a body of Griqua horsemen at the Kuruman Mission Station, Lattako, where according to the record, their numbers, including women and children were upwards of forty thousand. After their defeat at Lattako, they divided, some going North. Ntatisi, who still retained a large following, made another raid upon the Tembus, and finally upon the Xosas, who

gave them the name of Ficani, because they were invaders.

Civilisation did not reach Southern Africa till the seventeenth century, so nothing but words and customs are available as guides to an understanding of the past. Of themselves the Xosas can only say that they are descended from the Zulus, while about that people they know no more than the histories of South Africa tell us.

When a Xosa or a Zulu meets a white man, he addresses him as "N-kos". They explain this word as a title of respect, but can give no reason for it, nor account for its origin. There were in the latter days of Egypt's history black dignitaries known as Kois (kings), so called because they held the position of tax collectors combined with limited administrative powers. The Greeks had Kyriakos, or, belonging to a lord or master; and koipa-nos meaning of men, having power or authority over, lord or master of. Thus Kois in Egyptian was formed from koipa-nos and kos in Zulu and Xosa, meaning chief or master, was formed from Kyriakos.

Comparing some of the customs of our Southern natives with those of the ancient Egyptians, we find that it was the custom in Egypt when any one of consequence died, to place the body in a tomb with his drinking vessels, food dishes, food, drink and arms. It was not an unusual thing to see the Xosas and Zulus bury their dead with their belongings; they believed that upon coming to life again, the dead would need their property.

It is supposed that Tchaka the Terrible was the first to introduce the stabbing assegai, but this was only an old custom revived. The ancient Egyptians, like the Zulus and their forefathers, used large and small shields as well as bows and arrows, while the infantry carried large shields, short spears and long ones, the former for fighting at close quarters and the latter for casting.

“Bantu” is a word now used by writers as a general name, and some say “Bantu Xosa”, “Bantu Zulu”, and “Bantu people”. The real meaning of the word is *being, person*, and is used with this significance by the Xosas. *Bantu beteta*, persons speaking; Bantu, persons, beings; Umtu, person, being. A suitable general denominative for the black races would be Nyamonians. The Xosa word M-Nyama (black) is from Nyam (black) and comes from branches of the Congo families, whose denominative was Nyam-Batwa (*batwa* meaning small people). The Xosa word for children, *Bantwana*, is from *Batwa* (dwarfs). Thus the word Nyamonians would apply to the whole black race, or descendants of *Nyam*. When the Zulus meet an elder or younger son of an important family, they use the word Um-Num-zana as a salutation, while in addressing the head of the house, they say Um-Num-Za. It is of interest in this connection to note that amongst the ancient Egyptians, besides the Kois already referred to, there were other dignitaries known as Zas. One, a Mohammedan, was known as Za-Kose, another as Za-Yasiboi and several other Zas held positions resembling that of petty kings. The word Um-Num-za originates from Um-Num, which in ancient Zulu meant the owner or head of the house. Xosa has Um-nini, owner, from Um-Num. To this word the Zulus added Za, thus forming Um-Num-Za, the great one of the place, and Um-Num-Zana, the young one of the great, and N-Kos-ka-za (now Kosi-Kazi), mistress of the great, and N-Kos-zazana (now Inkosazana), daughter of the great one.

The story tells that an Arabian prince, accompanied by his brother, left Arabia to travel in different parts of the world. On his arrival in Egypt, being asked by the Songhays, where they came from, the prince's brother replied, using the word *Dia* for he. The

Songhays, it is said, who did not understand Arabic took Dia to be the prince's title. He had no intention of settling in Egypt, but fate decreed that he should remain as the god of the Songhays. They had their river god, and tradition says that he killed it in order to be worshipped by them himself; they first called him Dia, and afterwards corrupted this word to Za. Of the ancestors of Za it is said that one, named Sa-sa, built several towns in the desert, where he ruled over several states in the region now known as the Sahara, which was named after him.

Among the Xosas and Zulus there was formerly, and in some parts still is, a custom of cutting the hair close as a sign of mourning for relatives. They can themselves give no reason for this, but comparison with the habits of the ancient Greeks brings us to notice that the word *Kómè* means to let the hair grow long or wear long hair, and was a sign of birth, and signified to plume oneself, to be proud, haughty, arrogant (*hōutōs ekómèse épì tyrannídi*—he aimed at the monarchy). At Sparta the citizens continued to wear long hair, but at Athens it was the custom for youths up to 18 years only to wear it long. When a relative died, it was the custom to *keírasthai kómēn*, that is, to have the hair cut close in token of mourning.

Another custom among the Zulus and Xosas was the settlement of disputes among warriors in any case where more than one desired a certain girl as wife. The Chief ordered the rivals to settle the issue by combat in the presence of spectators, who assembled at the appointed time and place to watch the fight. The rivals appeared, armed with spears and shield, and at a signal given by the Chief, several blows were struck on dry ox hides. Thereupon the one who elected to be first took up a

position in front of the spectators, and challenged any one of the others to try his skill against him. At a given signal the one who accepted the challenge stepped out and confronted the challenger; they then attacked each other and fought until one was killed. The conqueror then challenged another, and in this way several might be killed, the survivor being proclaimed an Induna, that is, a great warrior. As such the girl about whom the dispute had arisen was handed to him as a dowry of war. Now this Zulu and Xosa custom was also a Greek one, for they had *phrenia polímou*, the dowry of war i.e. a wife won in battle.

Fulani is a family name in Xosaland, which comes from Egypt. There is a people in Egypt known as the Fula. One tradition says that they were at one time a white race, holding important provinces in Western Egypt, and that, though ruled by Nyamonian kings, they classed themselves as white, being known as the Fula. Comparing the Fula with the inhabitants of the Rotti Islands of Timor, we find that the Rotti islanders are a people more or less of Hindoo type, resembling the Fulas of the present day. In this there is nothing to prove that the Fula were originally Rotti islanders, but seeing that *Fula* in the language of the Rotti islanders means white, and that the Fulas have a tradition that they were once white, we might consider the possibility that the Fulas were Rotti islanders who, perhaps, entered Egypt as a degenerating species, describing themselves as Fulas or whites amongst people more degenerated than themselves.

Describing others not yet mentioned, there were the Ma-ghu-una (now Mashona), Wanketzen, Ma-Rottis or Rotti islanders (now Marootsees, and forming part of the Ba-Sutu), Mashaws, Yattabas, Boyooin, Tammarhas,

Young girls of the Ama-dis in Central Africa, who bear a resemblance to the Cape Hottentots, and show numerous rings on the legs.

The head covering is similar to that worn by the Cape Hottentots in the 17th century. Reproduced from

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Hottentots of
the 17th century

Zulu maidens
of the 18th
century.

Ma-Gallas (now Ma-Hallapees), Ma-gatos, Nama-quas, Ghrika-quas, Damerass (now Damaras), Korans (now Korannas), and others to be referred to in due course. To give the definite descent of these different sections of Mongolian and Nyamonian hybrids would be a task requiring much time and travel, but if names enter at all into the question, it may be concluded that the Damerass are descended from the Damerghu's in the Sahara, whose ancestors are not definitely known. There is a supposition that the majority were of Fulani, Moslem and Songhay extraction, and as there is much that is Asiatic in the Korans, it is possible that they again in part were descended from a section of Mohammedans in Egypt, who professed the religion of Koran. The names of two of their chiefs, Kosi and Afrikianer, of the last century, certainly point to Egyptian Asiatic connection.

Relative to those who are now known as the Mashona, it has already been stated that they were known as the Ma-ghu-una, and that they were the offspring of the Ba-Tuna (or Bechuana) people, and that Ma-ghu was applied to them as meaning a people of the same standard as the Ba-Tuna, and that the word Una formed part of Tuna. This is probable, for ghu in Hottentot literally means from; then ghu-una; Metaph from Ba-Tuna, and Ma, as Aba in Aba-Sutu, Aba-Tembu, in Xosa, literal meaning belonging to, thus Ma-ghu-una, belonging, from Ba-Tuna. The use of Hottentot words by the Batuna was due again to their association with the Hottentots, through which the Hottentot element was stamped into them, and is a noticeable feature in some of the present day people of the Batuna.

From a study of the history of Egypt, its people, and by comparing their customs with those of the Southerners, there appears to be more of the Egyptian element in some, and less in others, determined, no doubt, by the

greater or lesser intermixture between Egyptians and Southerners, brought about by the migrations of the former in a Western and Central course Southwards, and of the latter from the North Southwards, mingling with those of the central route, and again from the North eastwards and towards Natal, and southwards to the Kei through Bushman territory, and westwards to the Fish River through Hottentot territory.

Following accounts given by some of the natives of the last century, we find that the name Xosa, belonging to the second son of Nuto, was not a Zulu one, but adopted from the Bushmen. Of this people some held that long before the establishment of the Xosa section as well as being South of the Um-zim-kulu they occupied a strip of country beyond it towards the present Zululand and Natal, and that those on the Natal and Zululand side were eventually compelled by their Northern neighbours to seek new fields among their kin on the South side of the Um-zim-kulu River; likewise that until the Xosas settled South of the Um-zim-kulu, that river was recognised as a boundary between the Northern tribes and the Bushmen. If the name Xosa was derived from the Bushmen, it may have been adopted through Bushmen intermixture by some part of Nuto's family, and that would be the reason why Xosa again adopted a Mongolian name for one of his sons, viz. Sutu. The latter was the founder of the Ba-sutu section. This name is met with also in Mongolia, as are also Bisa, Tali, Uliasutu, and several others compounded with Tcheu in names of places, as: Hui-Tcheu, Teng-Tcheu and Lan-Tcheu. In Rhodesia we find Um-tali, "um" belonging to the Nyamonian dialect; um-Hambo, Umtana (journey) (child), um literally being "of". Again, we find Thaba-Tcheu, meaning the mountain of the chief's residence. In Basutoland there is another Thaba-Tcheu, with the

same meaning. If these are, as they appear to be, Mongolian names, and Sutu had some Bushman element in him, it is easy to see why Tcheu appears in Basutoland. Tcheu and Tali in Rhodesia were probably introduced during the early Bushman period, and Thaba and Um must have been added later by the Nyamonian tribes. Ukulobola, that is, according to Zulu and Xosa custom, to marry by giving a dowry of cattle to the father of the girl seems to have been a Papuan custom also, for Mr. Wallace says: "A wife is regularly purchased from the parents." The Greeks again had *alphesi-boios* (*al-pheîn, bous*) bringing in oxen, hence of maidens whose parents receive many oxen as presents, from their suitors, *much courted*.

To arrive at an understanding of the origin of those who are termed Bushman and Hottentot proper, we might associate them with Malays and Chinese, for Marmol, a Spanish writer of the sixteenth century, says: "There was a time when the Chinese navigated these shores as freely as the Portuguese now do." Without some modern corroboration this might appear doubtful, but it is proved by the fact that at the excavation about thirty years ago of Kilwa, once the capital of a Nyamonian settlement on the East coast (now German East Africa), where three towns were superimposed upon one another, the lowest town was found to be full of Chinese coins. From this circumstance, as well as from Marmol's statement, it must seem that there was an established commerce at one time between China and the East coast. Chinese trade, Chinese and Malay traders are found in proximity in the Malay Archipelago. Their relative positions may have been the same on the East coast. The intermingling of such people with the dwarfs, might result in the production of a race such as the Hottentots

and Bushmen, for though the Bushmen are degenerated, there is a resemblance between them and the Chinese, as also between the Hottentots and Malays, and again between the Bushmen and Hottentots.

History confirms the belief that the Malays were of a restless and wandering disposition, which characteristic is well developed in the Hottentots. Comparison with the ancient inhabitants of Malacca (Malays) brings to light the fact that the latter were of an average height of five feet two inches, much the same as that of the Hottentots; the Chinese were of equally diminutive stature, so that admixture with the dwarf races would have the effect of producing a people of a standard such as that of the Hottentot proper and Bushman. These existed in all probability before the Phoenicians circumnavigated Libya.

A circumstance that may be regarded as favourable to the supposition that the Hottentots are of Malay origin is that of the Xosas describing them as the *Ama-lauw* and *Ama-qiya*, meaning *Ama-lay* (Malays) and *Ama-qiya* those who wear or belong to the handkerchief people,—in Hottentot proper *qiya* means to bind a cloth round the head. When the Xosas adopted the custom of wearing handkerchiefs, they gave them the name of *qiyas* from *qiya*, to bind or cover. The Xosas describe the Malays introduced by the Dutch settlers as *Ama-Slaums*, which is a corruption of the word *Moslems*. Amongst other names for the Bushmen, the Xosas have *Onondalas*, which leads us to believe that the Bushmen were almost certainly the first to inhabit Southern Africa, for the word means the old ones or ancients. Another fact in support of the belief that the Bushmen were the first to enter Southern Africa is found in the existence of Bushmen painting in the North, and carving or chip-

pings; in Rhodesia there are paintings similar to those in the caves of the South, and undoubtedly the handwork of Bushmen. Again in the latitude of the Congo there are similar records of their handiwork. The absence of clicks in the North would point to their having passed South before the introduction of Papuans, otherwise there would be traces of the language, or Bushmen hybrids in the Northern latitudes. But in the latitude of the Congo (Spanish, Congou, meaning negro, black), there are people not black, but red, pygmies who bear a marked resemblance to the Bushmen, and seemingly come from the same stock. It is reasonable to suppose that when the Bushmen moved South, they left behind some of their kind in the latitude of their creation. Against this it might be said, that there is a difference in the language, but the conditions prevailing in the dwarf regions would account for changes.

With further regard to their paintings we may wonder why they were executed, since the Bushmen themselves have recorded no reasons therefor. In India, China and Japan, where the sects are divided now, they were one before the Christian Era, all being Buddhists; as such they had caves as places of worship and sanctuaries for their idols, decorated with paintings of Buddha. In China, three miles out of Turfan, there are some old ruins said to be over 2000 years old. Six caves have recently been discovered in a ravine in the vicinity of these ruins, by Mr. Hobbs of Swindon, who is superintending excavations at the ruins for Mr. Tachibana, a Japanese explorer. Describing these, he says: "Half way up the rock the walls and ceilings of the caves are covered with remarkably preserved paintings of Buddha." This last is an extract from Lloyd's Weekly News of 1 January, 1911. Thus the Bushmen's assertion that their paintings were

intended as embellishments of the caves, which were designed not as dwellings, but as places of worship, probably proves this custom to have been inherited from Buddhist ancestors in East Africa, who would seem to have been a mixture of Egyptian and Chinese; while some went South, others found their way westwards and were absorbed among Egypt's mixtures. And some perhaps might be connected with the caves in the regions of now Western Europe, not going there as Bushmen perhaps, but as a less degenerated species of Chinese dwarf.

With further regard to Bushman caves, the following extract from a work by the late Capt. King, 74th Highlanders, entitled "Campaigning in Kaffirland", and published in 1852, is of interest as supporting Bushmen traditions: — "There was a regular cooking-place of stones, also a small cave for sleeping in, the floor being covered with a bed of dry grass, evidently very lately used, and stained here and there with blood. The smooth faces of the rock in this cave as well as the other places were covered with Bushmen paintings, not unlike in appearance to some of those on the tombs of Egypt." (This is a reference to some caves in the Zuurberg heights in the Eastern Province, and a stronghold of rebel Hot-tentots at the time.) "For the most part they represented animals of the chase, koodoo, gemsbok, hartebeest, etc., with a dog or two, a man, an assegaai, or bow and arrows. The execution was very good, and the colours, chiefly red, blue, black and white, still retained their brightness, though the country has been deserted by its former inhabitants, the Bushmen, for many years. I made a hasty sketch of some of the paintings on the outside wrapper of a packet of cartridges. The Boers said there was a much larger cave higher up the mountain

covered with similar paintings. The Dutch believe them to be a century or two old, and allege that the Bushmen worshipped them."

The Bushmen, it will be remembered, were all more or less a wild, treacherous people. In this respect the Pygmies of Dutch New Guinea appear to be the same, for Dr. Marshall, member of a British expedition at present attempting to penetrate hitherto unexplored parts of Dutch New Guinea, writes of them as follows:—"In the foothills of the mountains, we have discovered a still more primitive race, Pygmies, or little men, averaging 4 ft. 6 in. to 4 ft. 8 in. in height, wild, shy, and treacherous little devils. These little men wander over the heavy jungle-clad hills and mountains, subsisting on roots and jungle produce, hunting the wallaby, pig and cassowary, and fishing in the mountain torrents. They dwell in the rudest kind of lean-to huts made of branches and fan palms, with no regular villages, but moving from district to district in search of food." (Extract from Lloyd's Weekly News of 1 January, 1911.) According to the early history of Egypt, the African Pygmies were naturally the same as this people, and the Bushmen have always been termed wild and treacherous. Their character seems to be partly inherited from the Batwas or Pygmies.

It may be interesting and useful to note that the Xosas associated the Bushmen with the dwarfs, for among other terms they call them Aba-Twa, a term generally applied by the Xosas to the Bushmen. Aba forms part of Batwa, twin people, the name of the Congo dwarfs. The a is added to mean they, belonging, in the same sense as Aba-Fazi, abe, the, and fazi, woman, the woman, of woman or belonging to woman, and for the Bushmen singly, the Xosas have Um-Twa (twin). Now are the

Bushmen not degenerates of Chinese and dwarf intermixture? Such names as Choo-y-ing, Mooninyan, Houkay, Malawuw, Houkaying and Seeohahwai, are some among a number of similar Bushmen names given by the late Rev. J. Campbell, who travelled among them in the early part of the last century.

The composition of the languages of the Bushman and Hottentot proper seems to indicate relationship between them, though that of the Bushmen, having a more peculiar form of clicks, is far more difficult to understand, which fact may be accounted for by the supposition that the Chinese element is larger than in the Hottentot. This difference is so marked that the Xosas call the Bushmen Ama-Qakancu, or the clickers or tongue-tied ones. From Hottentot, on the other hand, they adopted a considerable number of words, recognisable in Xosa by the clicks.

The existence of clicks in these languages has never been explained. We may note, however, that X, Q, C, V, are the most important clicks, and it would seem that in adopting Greek and Latin words, they clicked the X, Q, C, and V. For instance, the Greek has Xalaza meaning pelting rain; the Hottentot used the word Xasa for washing and rinsing clothes. Again, we may compare the Greek Xous, a mound or grave, and Xon, a drink-offering made to the dead, with the Hottentot word Xo, dead, the x having a lateral click, sounded by the tongue being placed against the side teeth. Taking further adopted words to show the composition of the Hottentot language, in Latin we find *Sol*, sun, *soloris*, of the sun, while the Hottentot is *Soris*. Latin has *sero*, to sow, while the Hottentot has *Zoro*, to sow. Latin has *quies*, -*etis*, rest, peaceful, night, and the Hottentot is *Quis*, an evening, and *quie*, to become evening. The q has a cere-

bral click; and Latin *Xi*, *Xum*, *ere* to fetter, with Hottentot *Xi*, fast, fettered. Then compare Greek *Xeir*, left hand with the bushman *Xei*, left hand. The Greek word for anything with a vaulted covering is *kama-pa* and *kamph*, a bend or wind, and the Hottentot has *kama*, crooked or winding. It may be useful to note that *Kama* is the name of a river in the far East, and that in the Eastern Province the Hottentots named a river having its source in the Ama-tola mountains, the *Keis-kama*, or greater crooked, *keis* meaning greater. The *Kei* (or great), another river in the Eastern Province, received its name from the Hottentots, *Kei Guap* meaning Great River; it is now usually known as the Great Kei River.

The Kafir tribes were described as the *Peregrus* by the Hottentots; they said that *Peregru* meant alien, and comparing this word with the Latin *peregrinus*, we have the same meaning. The introduction of Latin and Greek into Africa may be reckoned from the time when the Phoenicians colonised Spain and Greece, and established a connection between these countries and their possessions in Africa. By this connection between Spain, Greece and Africa, the Spanish and Greek elements were naturally infused, along with that of the Phoenicians, who, as commercial agents and navigators, must have had a far-reaching influence in Eastern and Western Africa. After Cambyses conquered Egypt, and himself suffered defeat when marching into Ethiopia, there followed many conflicts from time to time between sect and sect, one hoping to rule the other, and each hoping to rule all, disagreeing and contesting the rights to the superior position, pressing the weakest even further south till beyond the reach of civilisation, where they found consolation in a new and nomadic life, leaving

a degenerate posterity without a past, with a complicated present and an uncertain future.

Dr. Theal in his "Story of the Nations", says: "In 1658 some members of a trading expedition climbed to the top of the mountain barrier near the ravine through which the little Berg River flows; but the land, as far as they could see, appeared to be uninhabited, so there was nothing to induce further search in that direction. Nine years later another way over the barrier was found at a place now known as Sir Lowry's Pass, sixty miles south of the ravine of the little Berg River. The Hottentot tribes termed the Hessequa, Gauriqua, Attaqua and Outeniqua were then successfully reached and traded with. Those previously known along the Western coast were the Chainouqua, the Goringhaiqua (or Kaapmans), the Cochoqua, the Grigriqua, Namaqua. One of the most powerful tribes near the Cape Peninsula was called the Cochoqua, or by some such name, which the Europeans wrote in that form, for probably it had clicks in it."

The meaning of "qua" as it appears in each name may require some explanation. The Zulus and Xosa have "aba" to mean those who are not considered a nation, but the offspring of one, as Aba-Sutu, Aba-Tembu, the offspring of Sutu and Tembu. To designate a nation they use Ama, as Ama-Zulu, Ama-Xosa, Ama-Ngesi, Zulu nation, Xosa nation, English nation. The literal meaning of Ama is nation, and appears to come from the Greek ama, meaning at once; Lat. simul, at the same time, with, together with. Ama is mostly prefixed to plural words, as Amazons. The Hottentots had "qua" as from Latin *qualis*, of what kind. Thus Namaqua or Griqua would mean the Nama kind, Grika kind. This latter is probably a corruption of the word Greek,

and it is not unlikely that the Grika (now Griqua) at one time formed part of the Greek settlement established in Egypt in B.C. 619. With regard to the section designated the Cochoqua, the word was Tcho-qua, the c being a click. Some branches of this section were settled as far East as the Kei River, in a locality known as the Tcho-xa in the Eastern Province, so named by the Xosas on account of its having been a Tcho-qua settlement. "Xa" forms part of "Xan", the Hottentot word meaning to dwell, inhabit. The Chainoqua again were described by the Hottentots as the Chino-qua, in which word it may be of interest to note that Chino in Spanish means Chinese, and Tcho is a word that belongs to China. The Hesse-qua again were described in traditions as the Hussa-qua. This name perhaps originates from Houssa in Western Africa. With that of Houssa, it must be noted that the name Nama was referred to by Iban Said as being that of a settlement in the West, between the ocean and Ghanah.

Collectively the Hottentots described themselves as the Khoi-Khoips, meaning those who are not barbarians, but people of human kind; they use khoi to mean person, and khoisis for humanity, khoi-Chaus, an assembly, khoi-Cnams, philanthropy, etc.

As to the origin of the term Hottentot, one explanation is that the name was given them by the Huguenots on account of their producing by reason of the clicks in their language, a sound like Hotten-Hort. If that be so, it is difficult to see any meaning in the name, for Hotten means curdle, and tot means till. Horten means to joggle, and hort signifies to move by fits and starts; it is probable that the meaning is jogglers.

If the Hottentots described themselves as not being barbarians, the Bushmen certainly were such, for where

the Hottentot had one wife, the Bushman had two and more. Like the Corranas, they exposed their aged to be devoured by wild beasts, alleging in defence of the practice, that old people were of no use, and only consumed food which should fall to the share of the younger ones. The old were no less cruel than the young, for in cases where parents died and left young children to the care of a grandmother, the latter, if she thought she was unable to provide for them, thought nothing of burying them alive with the deceased parents. They did not believe there was a God, but a devil, who had made everything with his left hand. A custom of theirs having something of Egyptian belief in it, was that of placing bow, arrows and spears with their dead, in order that, when they rose, they might have the means of procuring a living and defending themselves.

A hated person was buried without weapons, so that when he came to life again, as they believed, he might be murdered or starved. They believed that after rising from the dead, souls departed after a certain space of time, to a land where there was an abundance of choice food. Affection seems not to have entered into their composition, for their wives were regarded as goods and chattels, nor did they consider it immodest, but otherwise, to exchange wives.

With regard to their use of *dagga*, research has proved that the dagga plant belongs to India. The Hindus, but not the Mohammedans, smoke it, though more moderately than the Bushmen, as do also the Zulus and Swazis. When or how it came to Africa is not known, but seeing that its narcotic properties are in effect very similar to those of opium, it was probably introduced as an article of commerce by the Chinese and afterwards by their degenerate posterity as a substitute for opium.

Writers have remarked upon the deposit of adipose tissue on the buttocks of the Hottentots, which in some cases is excessive, and particularly amongst the women. No one knows whether it is a peculiarity of the race, or whether it has been caused by artificial means. Seeing that the Hottentots at one time led a wandering life, one is prone to wonder whether this accumulation of adipose tissue has been caused by carrying children on the back. They have a Greek word *Abba*, which signifies to father the child, or carriage on the back by one of the parents. It is possible that if a woman had several children that she bore on her back Hottentot fashion, she might in time develop the peculiar figure seen amongst this people. The habit may also have affected the shape of the children at the same time. Among the Xosas, who adopted the Hottentot custom to *abba*, women with the same tendency are found, probably traceable to the same cause.

The Corannas had many Bushman characteristics. Their artistic tendency lay in making pottery, as did that of the Bushman in painting. The Wanketzen, Mashows, Yattahs and Boquains, all more or less a mixed species of Mongolian and Nyamonians, now form one section known as the Baroolongs. This people had a custom, when a beast was presented to the regent, for the regent with his councillors and captains to feast on it at the entrance of a public enclosure, and for the regent to give judgment at the entrance. The late Rev. J. Campbell, who was among them in the early part of last century, noting this custom, said: "Among other circumstances of a similar nature, might not this practice be considered as a proof of the Eastern origin of this people? It was probably this practice of giving judgment at the gate, to which is referred the declaration

of Scripture: "The gates of hell shall not prevail against it. Its council's policy or sophistry shall not prevail against the church."

With further regard to the Ma-Rotti's, it will be remembered that Sutu, a son of Xosa, left Xosaland and set up an independent state on the border of Zululand; his first subjects were Zulus, and afterwards Ma-Rotti's, who were at one time of a much lighter cast than their recent descendants, having a language very similar to that of the Bechuanas, but with a perceptible Asiatic accent in it. Through an alliance of the Sutu and Ma-Rotti's they formed the Aba-sutus, whose language, though peculiar, is not unpleasant. The Aba-sutus, like their ancestors, are a skilful people. Ma-Rotti's with iron ore and the use of flint anvils and an iron tool, shaped like a hammer, were able to make assegais, arrow-heads and battle-axes, for which latter they made handles from rhinoceros horns. Straw hats, mats, and basket-work formed another branch of their industry, so that they were manufacturers in a primitive sense. Ma-Rotti or now Morosi's Mountain in Basutoland was so named after a Ba-sutu who bore the ancestral name of Marotti.

Why Zulu and Xosa chiefs kissed a governor's staff or Commissioner's stick, as a sign of agreement and sincerity of purpose, is not known, but at Sparta the Greeks had *skytáli*, a staff used by way of a cipher for writing despatches. A strip of paper was rolled spirally round it, on which the despatches were written, so that when unrolled, they were unintelligible. Generals abroad had a similar staff, round which they rolled these papers, and so were able to read the despatches. Hence *skytáli* means a Spartan dispatch. With the Xosas and Zulus, it is the stick of peace.

Besides assegais, the Zulus and their descendants also used knob sticks as weapons of defence. In the Xosa war of 1850, even the women turned out with knob sticks, and used them with some effect on the 74th Highlanders in the Amatola jungles. The Greeks had *péto*, meaning war-club.

The Zulus and others had a custom, when sweet cane was in season of making it their first offering to those whom they visit at a distance, or to visitors, whom they were pleased to see, as a sign of peace and goodwill. To the moderns this may seem a strange custom, but does it not remind us of Is. 43:24, where Israel is complained of for unkindness in bringing no sweet cane as an offering to the Lord?

Superstition at one time pervaded the East, and among the Zulus and Xosas entered largely into their customs. They believed in spirits and resorted to the mummerly and incantations of "witch-doctors"; to avert their evil influence, like the Papuans, they wore charms to protect them from sickness and misfortunes. Tattooing the chest and arms, a practice among the Zulus and others, was a custom in the East, and much practised by the Papuans and Arabs. Like the Moslems and Israelites, the Zulus and their offspring, the Xosas, abhorred pork. Comparing their custom of circumcision with that of the Jews, it will be remembered that Ishmael was in his fourteenth year when circumcised with Abraham, and the age at which the Zulus and Xosas performed this rite was about the same. They can give no reason for this custom, except that their fathers adhered to it. Seeing that the Phoenicians associated with the Jews, and from the fact that the Zulus and their kin have Hebrew words as well as customs amongst them, we may assume that they associated with Jews in Libya.

Burnt sacrifice was a custom of the Israelites. The Zulus and Xosas burnt sacrifices at the commencement of a war. Like the Easterns they had the custom of kissing the feet, and before setting out on an expedition or journey, they piled up stones; this practice accounts for the little heaps of stones found in different places in North and South Africa on the sites of old kraals.

Another Xosa and Zulu trait traceable to the East was the habit of a chief herdsman, when driving cattle from one pasture to another, of walking in advance and calling to each beast by name at intervals as he proceeded.

With regard to Creation, there was a notion prevalent among them that they came from a large cave described as "Uhlanga" and supposed to be far off in the direction where the sun rises or the far East, where all the most tasteful productions of the world grew of their own accord, whence on a certain day all that moved on the face of the earth originally proceeded, cattle first, and then man, the different animals, birds and fishes being subsequently turned loose for their joint use and amusement. Through some unaccountable mistake, however, the cattle one day, not being sufficiently wide awake, allowed themselves to be circumvented and taken prisoners by man, after which they were for ever kept in subjection, ranking merely as second in the scale of beings. It is now believed that the Bushmen held a similar belief to this, but there was a time when the Xosas asserted that some of the Bushmen beliefs came from them.

The Xosas firmly believed that at one time cattle could speak. The last beast to do so was supposed to be an ox named Onxokwe, said to have spoken in the language of the people in 1852. It belonged to a chief named Umhala, and was looked upon by him as a favourite. Believing that it had been heard to speak it became sacred

The captivity of Cetewayo; embarkation at Port Durnford, Zululand.
Reproduced from a sketch by Commander Crawford Caffin, R.N.,
1879.

Namaqualand Hottentot, Namaqualand.

to him and to others, and in the year 1856, when the Xosas killed their cattle in the belief that by doing so they would bring about a great resurrection, Umhala kept this ox alive. When the people heard that it had not been killed, they blamed him for delay of the expected occurrence. He then sacrificed the ox, perhaps thinking that the act would force the fulfilment of the prophecy by Mhlakaza that he had conversed with the spirits, who commanded the people to kill their cattle and destroy their grain, that they might witness the complete annihilation of the white people and the Fingoes by storm, that the dead would come to life again, the old become young, and the most beautiful cattle and grain appear in plenty.

Various reasons have been assigned for this act, but perhaps the most likely is that Umhala had been prompted by Sarili to urge the people to destroy their cattle and grain, so as to reduce them to straits and make them desperate, in which condition they would make a final attempt to destroy the white men and their Fingoe allies.

With some further regard to the Bushmen, they worshipped their paintings and carved images, like the Buddhists. It has been alleged that this custom is still in vogue among some of the Bushmen in remote parts of South West Africa. In corroboration of this, the photograph produced here is one of an individual who informed the writer that when he was in South West Africa during the recent rebellion, he saw Bushmen praying to paintings, or, as he put it: "bidden aan verf op klippen"

As they did not believe in a god, but in a devil who had made everything with his left hand, it is easy to see that devil worship at one time prevailed in both Eastern and Western Africa. The Hottentots, like the Afredij, an Indian sect between Afghanistan and the Punjab, wor-

shipped the moon, which appears to be a relic of ancient sun worship. A work entitled "Beschrijving van de Kaap de Goede Hoop, 1711, deel I, II, contains an interesting illustration of this practice by the Hottentots, or Khoi-khoips, which word means not barbarous, but human, and suggests comparison with the Greek *koinós*, used of persons impartial, affable, accessible, of common origin or kindred.

Greek—*koína lechēs*, a paramour.

kilissa, Cilician woman, adj. fem. of *kilikios*, Cilician. From

Hottentot—Khois, a woman.

Greek—*koinos*, in common.

Hottentot—Khoi-hagus, friendship.

Greek—*kíllibas*, a trestle, stand or support for anything, especially for a shield, so German esel, English easel and horse.

Hottentot—Killi, now kirrie, a stick used as a support when walking.

Greek—*Koéō*, mark, perceive, observe.

Hottentot—Ko, to look.

Of the Bushmen, Xosa traditions tell that they were expert archers; as a people, whose only means of subsistence was hunting, they would be such, though they were perhaps not superior to their kinsmen, the Batwas, of whose feats in archery Capt. Burrows speaks in his work "The Land of the Pigmies". He says: "The pigmy (i.e. the Congo dwarf) is an excellent archer. In this accomplishment he stands far ahead of his negro neighbours, and can perform feats of marksmanship with his little bow and arrows that are really marvellous. He will shoot three or four arrows, one after the other, with such rapidity, that the last will have left the bow before the first has reached its goal. When an arrow misses

its mark, he will fly into a violent passion, breaking his bow and arrows in his rage. Fear of their vengeance causes them to be held in awe by other tribes. For instance, a pigmy will mark out a bunch of bananas in a plantation by shooting an arrow into the stalk, thus signifying his wish for them when sufficiently ripe. The owner of the tree, in dread of their displeasure, would never dream of removing the fruit or the arrow, but would leave it there until the pigmy should come for both. Their power of observation is wonderfully keen. Accustomed to depend upon keenness of sight for his daily food, and by his hunter's life brought into close contact with the dangers of the bush, it is not surprising that the pigmy should have cultivated quickness of sight and keenness of perception to a degree found among no other race of human beings (*but the Bushmen*). They are known by different names according to the language of the people in whose territory they happen to have made their temporary settlement—Watwa, in the basin of the Tunlulu, and Batwa from Twa in many districts of Central Africa." Mr. Stanley classes them as kinsmen of the Cape Bushmen, and indeed there are many external evidences in support of this theory. Weismann considers the connection between the two races to be unquestionable. As to some deviations in their physical appearance, Weismann attributes them to the influence of climate or the difference of environment. In the latter theory he seemingly overlooks the possibility of the Bushmen being a production from the Pigmy by a lighter cast, which is further supported by certain customs prevalent among the Bushmen and not the pigmies. Capt. Burrows says there are two tribes, the black and the red, and that the black pigmies are obviously an inferior race, not so well-formed nor so intelligent-looking as their ruddy kins-

men. They do not live together, but are remarkably exclusive when in the bush; when taken prisoners, they become fearless and defiant. They are vindictive when they consider themselves unjustly treated, and are remarkably jealous of one another. They make no friends of their own kind when among other tribes, but will become very friendly with other natives. They have no ties of family affection, and seem to be wanting in all social qualities, and to desire nothing more than to be left alone. Their villages, if such they can be called, consist of groups of perhaps thirty small bee-hive huts, each about four feet high, allowing just room enough for them to creep through. Each village is under the leadership of a headman. They have no regard for time, nor do they possess records of the past. They are strong, muscular, fearless and daring. They have a dislike for water, and are not cleanly in their habits. The men wear a plain strip of cloth round the loins, and the women simply a bunch of leaves, without ornaments of any kind. Very few can swim; their only occupation is hunting, in which, as has been already pointed out, they excel. Besides bow and arrows, they carry a short, light spear, a weapon they have copied from other tribes, but no shield. They can kill even an elephant with their arrows, blinding it first by shooting at the eyes. They are likewise very clever fishermen; with a morsel of meat tied to a piece of string without the aid of a hook, they succeed in landing a heavy fish, while other fishermen with better appliances can secure none. As a rule they take up their abode near the village of some chief, where they are sure of finding large banana plantations. Though they grow no food of any kind on their own account, they are extremely fond of the unripe long banana, and their method of obtaining this delicacy is simple. On returning from

a day's hunting, the pigmy carefully wraps up several small pieces of meat in grass or leaves, betakes himself to the nearest banana plantation, and, having selected the bunches of banana he requires, climbs the tree, cuts down the bunches selected, and in payment affixes one of the small packets of meat to the stem by a little wooden skewer. When attacking strangers in the bush, nothing is seen of them except their arrows, but in the open they are very plucky. Owning no territory, and having nothing to make war for on their own account, they squat among this tribe or that, according to convenience, but show no particular attachment to any one spot. Their boys are often adopted by native chiefs, who use them as a sort of body guard and spies on their own people. Their height brings them to about the shoulders of a man of average stature, but except in this particular, they may be regarded as normal, well developed, and not degenerate, as has often been stated.

Referring to the Ama-dis, another people in equatorial Africa, Capt. Burrows says they were a people in whom the presence of a white man arouses no feeling of curiosity. Comparing the Ama-dis with the Hottentots, there may be a lack of general resemblance, through fusion with others, but in some the features are similar to the Hottentots. Besides the resemblance in features, this people have an old Hottentot custom of wearing numerous rings on the legs and a similar headdress. The presumption in this is that the Ama-dis originated from the same parents as the Hottentots.

With regard to cannibalism, the Hottentots and Bushmen were not known to eat human flesh, but it was practised in a mild form by some of the Nyamonians in the South, where, when slaying an enemy, if he had been considered a worthy opponent, the heart was eaten

superstitiously, in the belief that this would impart to the consumer the prowess of the deceased. Capt. Burrows, in his comments on cannibalism which he witnessed in the interior, says its real cause was hunger, and that by a hereditary process and warlike proclivities, it grew into a cult. If hunger was the original cause of cannibalism, we must yet learn why the pigmies will starve rather than eat human flesh. Of this Casati, in his "Ten years in Equatorial Africa" gives ample testimony instancing a fight and the revelling of the victors as they feasted on the bodies of the slain, while their allies, the pigmies, weary as they were from fighting, scoured the country round, searching for vegetable food. It would seem that witchcraft and not hunger was the spirit of cannibalism, which does not appear to be a custom belonging to the pigmies, but probably originated with the sub-species, or hybrids, through the nature of the one species counter-acting against the nature of the other, and producing by fusion of different natures an abnormal condition,—a mind tending to imaginary creations, such as mysterious beliefs, conflicting customs and unnatural desires.

Science may say that varying skull measurements contradict the theory of a two-species creation, but science is not infallible. Cranioscopy has been assiduously studied for many years, but so far no intelligible classification of races has been founded upon it. If Darwin's theory holds favour, mine is surely not unreasonable. A grafted tree bears fruit unnatural to its original colour, size and shape.

APPENDIX.

Cooley's "Negroland of the Arabs", 1841, says: "The tribe who possess Makdisho are the Ba-tuna or Ba-guna, called by the Sowali or natives of the coast of Zinjibar Waguna, the Ba-zunah of En-Idrisi." Their port was Mambo-sa (now Mombasa). The "sa" is attached to other words to denote importance. It is of Arabic origin, and means literally supreme. Sometimes "sa" is prefixed to the adjective, thus: Sa-Rili, Sa-Ndili (Reli and Ndili, Xosa, Chiefs).

Makdisho, now Mogdishu, is in Italian Somaliland, E. Africa. Were the peoples of Makdisho and the Ba-Tuna of Southern Africa offspring of the Na-Tuna? Na in the Malay Archipelago meant of or belonging to, as did Ba in Africa, which latter particle may have originated from the islands of Papua and other localities between that latitude and India, where Ba appears as a prefix to names.

Coming to Africa by way of what are now Mogdishu and Sofala, the Zulus, and the Sumbawa, Tonga, Rotti and A-Namba Islanders who may have preceeded them, gave Ba to replace Na. The A-Namba island lies between Malacca and Sarawar in a neighbouring position to the Na-Tuna island. Then again, on the East coast, if Mak-dihsu was inhabited by Ba-Tuna, it must be noted that Inamban (Inhambane) is below Makdishu. Inamban from A-Namba, and Nabans its people, from A-Namban's, originally from the A-Namba Island.

Zanzibar, according to Cooley, was corrupted from Zinjibar to Zanguebar. It should be noted that there is similarity between Zan-Guebar and Zion-Geber. Iban Said wrote: "the people of Zinjibar were the same who

seized the city Basrah, on the Persian Gulf, in the reign of Al-Muatamid." But the question is, did they go to Basrah from Zan-Guebar or from Ezion-Geber. Possibly from the latter place, and settled later on the shores of the Indian Ocean, as neighbours to the A-Mambo, now Embo.

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